SECONDLY, THERE ARK THE RELATIONS WHICH THE PHYSICAL WORLD BEARS TO MAN, WHICH WE CALL THE PROVIDENTIAL ARRANGEMENTS OF THE DIVINE GOVERNMENT.

In observing these, the mind rises beyond mere isolated material objects and laws, and even beyond the relations between them, to contemplate the grand results in the dealings of (Jod towards his creatures. It is to this latter class of facts that the majority of mankind look, rather than to the other. An extended observation of the nice adjustments in material objects requires a kind of microscopic eye and a habit of fixed attention, such as are not possessed by the great body of mankind; who look not so much to these as to prominent events cognizable by the senses without any minute inspection, and which indeed force themselves upon the attention ;—the providential am* of Q-od, arid the restraints of his government, being not so much isolated adaptations, as the grand results in their bearings upon mankind to which these adaptations lead. The common mind, unaccustomed to dissection, can pursue the scientific argument,, and the observation on which it proceeds, but; a, very little way; but this other it can prosecute to a great length. Inquire info the ground of the belief in the existence of God, ontertainod. by the working man or man of business, and you will probably find it, not an ingenious inspection of his own frame or of any material object, but an observation of the care which (Jod lakes of him, and of the judgments with, which from time to Hum ho visits the world. It is this more obvious observation which falls in most readily with his habitual train of thought and fooling, and which comes home most powerfully to his heart and experience.

The argument under this second head is not different in it,s logical nature from the former ; but the class of objects on which it is founded is different. It is, as we apprehend,

(.ho class of

play no other glory than that of IlipparehuB, of Kepler, of Newton, ami of all who have helped to establish these laws." No persons 'were wore, willing to admit, Ihun the parties hero named, that the laws which they discovered must have existed before they could discover them,—that tho glory belongs to Him who establish! I these lawa, and^fo *them* but the reflected glory of having firat interpreted them mankind. Once admit, as wo think tho rational mind cannot but admit, th adjustments* trffrards a given end, if Hufliden tly numerous and striking, may 1 held as proving the existence of a designing mind, and Urn number and nature such adjustments in the universe- 'will at once force, upon us the conclusion, th this world is under a presiding intelligence.—(Sec POH, Phil. vol. a. pp, J#\ {JIM